

A SHORTE
TREATISE, OF
the crosse in Baptisme con
tracted into this syllogisme.

F. 15. 36

SYN. 60. 38²

*No humane ordinance becoming an Idoll,
may lawfully be used in the service of God.*

*But the signe of the crosse being a humane
ordinance is become an Idoll: ergo*

*The signe of the crosse may not lawfully be
used in the service of God.*



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The latine avthorities Engliſhed.

1 They which will treat of all ſortes of I. dolatrie, muſt needes take the name of an Idoll in a larger ſignification. By the name therefore of an Idoll is underſtood: whatſoever beſides the true God a man doth propoſe or frame to himſelfe to be worſhipped, either ſimplie, or in ſome reſpect.

2 For Idolls or images haue greater power to corrupt a ſilly ſoule, in that they haue a mouth, eyes, eares, noſe, handes, feete, then to correct it, in that they neyther heare, ſmell &c.

3 The ſigne of the Croſſe which is made in the forehead, or in the ayre, is ſacred and venerable.

4 We adore the ſigne of the Croſſe, by which we haue receaued the Sacrament of ſaluation.

5 The chriſtians from Chriſts time hitherunto haue worſhipped with the higheſt loue, both the wood of the Lords croſſe, & the ſigne of the croſſe; with which they

dayly fence themselves.

6 Defend me Iesu, from all euill vices past, present: and to come, by the signe of holy crosse: and by the inestimable price of thy iust and precious blond.

7 If thou seeke any law for this in scripture, thou shalt find none. Tradition is a- vouched to be the author, custome the con- firmer, and faith the obseruer.

8 At euery passage, at euery setting for- ward, at euery cominge in and goeing out, at putting on of our clothes, shoes, &c. We stampe our forehead with the signe of the crosse.

9 And with often crossinge guard thy forehead, that the destroyer of Egypt find no place in thee.

10 Christs followers doe by the signe of the Crosse, shut out the vnckleane spirites.

11 The Crosse guardeth the mind, it ta- keth revenge on the deuill, it cureth the de- seases of the soule &c.

12 Whose vertue, perfecteth all sacra-

mentes: without which signe nothing is ho-
ly, nor any consecration taketh effect, and
whosoever are the Ministers of the Sacra-
mentes, whatsoever hands doe dypp or
annoynt the comers to Baptisme, out of
whatsoever mouth the sacred word
doe proceed, the authoritie of ope-
ration doth by the signe of the
Crosse, make effectually all Sa-
craments.



OF THE SIGNE OF THE Crosse in Baptisme.

The vse of the Crosse in Baptisme is not a thing indifferent, but viterly vnlawfull.

For this reason.

I*T is against the Apostles precept 1. Io. 5. 21.*

PROOFS
OF THE
MAIOR.

Babes keepe your selves from Idolls.

For the explanation wherof two thinges are to be scanned first: what is meant by an Idoll. Secondly: how farr we are to keepe our selues from the Idoll. An Idoll is a quicquid

preter deum diuino colitur honore: and though some restraine an Idoll to a visible forme: because it is deriued of apotou eidous

whatso ever
besides God
is worshipped
with diuine
honor.

yet as a learned writer obserueth (1) Qui

de omnibus Idolatrie generibus acturi

sunt, latius nomen Idoli accipiant ne

cessè est Idoli igitur nomine intelli-

gitur quicquid homo tanquam deum vel

simpliciter vel karati sibi extra verum

Deum proponit fingitque colendum.

Zanch. de re
dem. lib. 1.
cap. 17. Thc.
5:

Neither is this spoken without good rea-

son, for nothing is properly an Idoll, b quate

nis est visibilis forma, sed quatenus reli

gose colitur If therefore it be worshipped it

as it is a visi-
ble forme.
but as it is
religiously
worshipped.

may be an Idoll though it be no visible shape otherwise the worshipping of Angells and the soules of the iust men were no Idolatry, seeing these are invisible spirites and therefore the signe of the Crosse. If it be religiously worshipped, may proue an Idoll though it be transiens quiddam a thinge vanishing in the Ayre and no permanent forme. For as that learned Zanche speaketh there is a duplex c Idolum, the one reall the other imaginariū et tantum mente conceptum.

A twofould
Idol the one
reall the o-
ther imagi-
narie con-
ceined only
in the munde

How far
we are to
keepe our
selues from
an Idoll.
1 Cor. 10.
15, to 23.

For answer to the Second question. Men may keepe themselves from Idolls two wayes viz. a cultu, et ab usu Idoli from the worshipping, and from the vse of the Idoll. For the first, d S. Paule is so strict that he alloweth not the christians so much as to be present in the temple at the Idolatrous feasts, though they did it without any internall opinion, or externall action of worshippinge the Idoll.

But Iohn in this place doth not speake so much of the worship as the vse of the Idoll for (as Aug. in psalme 113. well obserueth) the
Apostle

Apostle commaundeth vt caueant non tantum a cultu simulacrorum, sed a simulacris ipsis. that they a voyd not only the worshipp of the Images, but also the images or Idolls themselves.

Now the vse of an Image, or Idoll, may be ciuill or religious, and both of them publike or priuate.

That an Image, even such an Image as is Idolatrously worshipped, may be made & retained for cyuill respects of ornament, story or such like: we make no question. though the tollarating of them in open and publick places, even extra cultum be offensive and turne into a snare, as Gideons Ephod was to his posteritie: when it was abused to Idolatrie. And vppon this ground we yeld, that though the Crosse be apparantly an Idoll, yet in Princes Banners, Coronations, Coyne, Crowne, or any other cyuill respect it may haue a lawfull vse. But that any thinge of mans deuisinge being worshipped as an Idoll should be used religionis ergo & in the worship

shipp of God, seemeth directly against S. Iohn
 precept, for, how doe I keepe my selfe from
 the Idoll, or how doe I sheew my Zealous de
 testation of that filthy Idolatry: when I re
 tayne it: and vse it so honorably, as in the
 Temple, in the Sanctuary, in the service of
 God. Which interpretation of this place of S.
 Iohn, the Church of England e doth on the
 warrant of Tertullian approue & comend.

e
 Homil. aga.
 perill of Ido
 latric part 2

And this poynt is further strengthened by
 the second commaundement: which forbid
 deth not only to worshipp: but even to make

f
 Exod. 23 &
 34:13 Deut.
 7:5. Pf. 16. 4

any Image, or any similitude whatsoener, to
 witt, ad cultum, or for religious vse: as ac
 cording to the scripture the best g interpret

g
 Calvin, insti.
 li. 11 cap. 11
 Vrsin. cathe.
 in exposit, se
 cundi, pre
 cept.

ors, partly against Images in Churches, part
 ly on the words of the precept doe most natu
 rally expound it. for suerly, if Idolatry it

Petr-Martyr
 loc com
 clas 2 cap 5;
 sect 22
 Hooper in 2
 precept.
 Zanch: dere
 dempt. lib 1
 cap. 15

selfe as amost execrable thing be forbidden,
 then all occasions and meanes leading there
 unto are likewise prohibited. And what
 stronger prouocation to that spirituall whor
 dome: then crectinge Images in the place of
 Gods

Gods worshipp? Plus 2 enim vt rectu Av-
gustinus in psal. 113. Valent simulacra ad
curuandam infelicem animam, quod os
habent, oculos habent, aures habent,
nares habent, manus habent, pedes ha-
bent, quam ad corrigendam quod non
loquuntur, non videbunt, non audient,
non odorabunt, non tractabunt, non
ambulabunt.

And therefore without doubt the mea-
ning of the commaundement is to bynde
the Church: from all such snares and al-
luerments to sinne, and therefore doth Au-
gustyne in quest. su p Leuit. q. 68. well
conclude from this commaundement that
such making of an Idoll can neuer be iust or
lawfull.

Now if no similitude at all be tollarable
in Gods service, then much lesse any that
hath bene and is worshipped Idolatrouly.

Tertullian against the Gnostickes: ac-
compted them Idolaters not only which wor-
shipped, but those also which made and re-

Babington
 on the 2.
 commaunde
 ment.
 Per k. ser:
 caus. ca. 2 r
 Allen on the
 2 Com.
 Dod on the
 2. com.

tained Images (*nemppe ad cultum* or for holy use) and in his booke de Idolatria, he vehemently reproveth the very makers of Images, though they did not themselves worshipping them, which sheweth in what execration the primitive Churches held any religious use of an Idoll.

The like we may finde in Epiphanius ad Iohannem Epūm Hierosol. Where he reporteth, that finding an image of Christ, or some Saint, hanging at a Church dore, he rent it in peeces, avouching that to hang a picture in the Church of Christ, was *contra auctoritatem scripturarum contra religionem christianam*: contrary to the authoritie of the scriptures and the christian religion.

From hence I conclude, that if the godly fathers were so vehement against erectinge Images of Christ, and of Saintes, even at that time: before any worshipping was giuen unto them. Much more would they withstand it now after men haue made Idolles of them

them. And if they would not suffer an Idoll
 so much as in the place of Gods worship:
 would they endure themselves to use such an
 Idoll as the Crosse: in the seruice and sacra-
 mentes of God. Their Zeale against that spi-
 rituall fornication: would neuer permitt
 them so highly to honor, such an execrable
 thing: neither was their Zeale herein with-
 out ground of knowledge: For the spirit of
 God in Psa. 115. 8. speaking of Idolls, They
 (saith he) that make them, are like unto
 them, and so are all they that trust in them.
 Where a plaine difference is made: betweene
 makers: and worshippers of Idolls: and both
 condemned, as curssed transgressors of the
 law, shall any then make the Idoll of the
 crosse and that religionis causa and yet be
 innocent?

Questionlesse by Dauids (h) example we Psa 16. 14
 must make no mention, that is keepe no hono-
 rable memory of an Idoll, and therefore with-
 out doubt: not giue it so much honor as to
 use it: or the memoriall thereof in the house
 of

Isai 50.22

PROOFE
OF THE
MINORother cros-
ses like to
this, are ac-
counted fa-
ced ImagesDe Image
lib. 1. 3.

of God, and in his holy worshipp, but as Isai
saith(i) *We must pollute the reliques: and
the very couering, and ornament of the I-
doll, & cast them away as amenstrous cloth,
and say vnto it gett thee hence.*

Now if any doubt whither the signe of the
crosse be adored: and so made an Idoll, let
him well consider the tract of Bellarmine
de a doratione crucis, where distinguish-
ing the Crosse on which Christ was hanged,
from the similitude thereof he saith, *cetera
cruces illi similes inter sacras imagines
numerantur* and after he distinguisheth
those similitudes of Christes Crosse into the
Image and signe of the Crosse, so that if the
Image of the crosse be taken for an Idoll (&
who knoweth not that it is the vniuersall I-
doll of popery: and to be adored, euen cultu-
latrie (which worshipp as they themselues
hould is due only vnto God) the signe of the
crosse must needes be taken for no better. Be-
sides the same, Bellarmyne hauing as is said
distinguish'd the crosse: into three sortes: the
true crosse,

croſſe, the Image of the croſſe, and the ſigne
 of the croſſe, he layeth downe this doctrine
 generally of them all, omnes cruces ado-
 ramus and perticulerly of the ſigne of the
 croſſe he ſaith, (3) ſignum crucis quod in
 fronte vel in aere pingitur eſſe ſacrum
 et venerabile. To this agreeeth Portiformus
 Sarisb: 4 where it is thus profeſſed adora-
 mus crucis ſignaculum per quod ſalutis
 ſumpſimus ſacramentum.

we adore all
 croſſes
 de/mag.lib.
 a cap. 29.

And that the Image and ſigne of the croſſe
 is of one, and the ſame account with papists,
 appereth evidently as by diners: ſo perticu-
 larly by Hart: For Docter Raynoldes (1)
 ſheewing that the Church of England, hath
 juſtly left the ſigne of the croſſe out of the ſup-
 per for the Idolatry thereof, doth proue that
 it is worſhipped as an Idoll, by ſuch testi-
 monies as indeede belonge to the Image of the
 croſſe, which Hart no way excepted againſt,
 doth imply, that looke what eſtimation they
 haue of the Image: the ſame they haue of the
 ſigne, and what honor is due to the one: is
 due

Confer: with
 Hart Cap: 8:
 diuiſ: 4

Andra. or-
thod: e. pli
lib 9.
Bellarm. de
imag. lib. 2
cap. 30
Tho. Aquin
part 3. q. 2
art. quart. &
duets other

ibidem

Coster. En-
chi, cap 11.

Orthod. ex-
plice, lib. 9.

due to the other. For in very deed, they care-
fully teach, m that it is not in regard of the
matter, wherein the crosse is painted, or the
couler whereby it is shaddowed, but only and
simply for the expressing of the liknes of
Christes crosse, and for the representing of
Christ crucysied (which the signe perform-
eth as well as the Image) that the adore the
crosse with the same honor, that is due vnto
Christ himselfe. And this no doubt was the
meaning of Aquinas when he saith that
every effigies or liknes of the crosse (where
of the signe is one) is to be adored cultu-
latrie and Costerus doth avouch that the
same worshipp is due to the signe, as belong-
eth to the very crosse of Christ, when he
saith (though falsly) s) christiani a Christi
temporibus semper summa veneratio-
ne coluerunt ipsum signum dominice
crvcis et signum crvcis quo se quotidie
maniunt Marke that the signe of the cros-
is worshipped summa veneratione with the
highest degree of honor, and as (n) Andrad

thees in expresse words saith in the same man-
 ner, that the Image of Christ himselfe is
 worshipped, then the which what can be
 of more cleare to proue that not only the Image:
 but the signe of the crosse is by the papistes
 most Idolatrously worshipped?

If any say that to the signe of the crosse
 none boweth the knee or vaileth the bonnet,
 and therefore it is not adored. I answer. First
 that adoration is interne and externe: and
 the externe adoration is therefore Idolatry,
 because it proceedeth from the interne, as
 Zanchens (o) very learnedly, and largely,
 sheweth.

Zanch: dere
 dempt. lib 2
 ca: 17 Theſ: 5

If a man invoke to an Angell or giue a
 honor internall to a creature, shall it not
 be called Idolatry, except he bowe outward-
 ly vnto it? How then doth Paull say that co-
 uetousnes is Idolatry? For a rich man doth
 not outwardly worshipp his goodes, yet be-
 cause he giueth vnto it interne (p) confidēce
 which is due vnto God, it is truely called his
 Idoll, as vnto the Sardanapali (q) there belly

Ephē. 5: 6
 Colos. 3: 5

Mark 10: 24
 1 Tim 6: 19
 Luke 12: 15

Phil 3: 19

is termed there god: Right so the Papistes as-
 scribinge to the signe of the crosse, that ho-
 nor and confidence which belongeth to God,
 doe make it an execrable Idoll: and so most
 unfitt to stand in the sanctuary, or to be an-
 nexed to the holy thinges of God. For
 first they ascribe vnto the signe of the
 crosse: power and vertue, to meritt pardon
 at least for veniall sinnes, as appeareth
 by (r) Tho. Aquinus (s) Bellermine and
 (t) Rhemistes.

quest, disput.
 eat, de venal
 peccō

de effect sa-
 crament. li 2
 1 Tim 4 sect
 13. 14
 Bell ur. de ef-
 fect sacr. iib
 2 cap, 31
 Vnto a rude
 clowne
 whos dull
 vnderstand-
 inge cannot
 reach to hig-
 her thinges,
 this onely
 (saith he)
 sufficeth for
 his saluatiō.

Also it is held to partake of power effici-
 ent, and immediatly (v) operative, and that to
 conuert sinners Marshal de cruce fol. 114.
 115. yea to gaine saluation, Hosius (x) contra
 Brent. p. 227. and generally the whole rable
 of Romish Doctōrs do teach to putt great as-
 siance in this signe for chasing away deuils,
 and curinge diseases, and sanctifynge both
 man, and other creatures, to the vse of man.

Secondly, I say indeed they doe giue out-
 warde, aswell as inward worshipp to the
 crosse. For it is apparant that they invoke

in the same manner, that they invoke
 saints whē they say per crucis hoc signum
 fugiat procul omne malignum by this
 signe of holy Crosse let euills all flie farre fro
 vs. Againē, by the signe of the holy Crosse,
 from our enemies deliuer vs o Lord our God
 Also in another place, victorious Crosse and
 admirable signe, make vs triumph and ioy:
 in heauenly courtes diuine. Yea in prayers
 they ioyne it with Iesus Christ, as in officio
 missa is to be seene, where they supplicate:
 per misericordiam Iesu Christi, per aux
 ilium et signum crucis, per intercessio
 nem beate Mariae &c. They couple it
 also with the bloud of Christ in these words
 defend me Iesu ab omnibus vitiis, malis
 preteritis, presentibus et futuris, per sig
 num sancte crucis, et per inestimabile
 pretium iusti et pietiosi sanguinis tui.
 All which doth most manifestly proue, that
 amonge the Papistes it is religiously honored
 both with inward confidence, and outwarde
 reuerence. And therefore if their Idolls may

In officio
 sancta. cruce
 printed in
 English an
 no 1559.

By the mer
 cy of Iesus
 Christ, by
 the aide &
 signe of the
 crosse, by the
 intercession
 of the bles
 sed virgine,

hor. present
 ad uicm sa
 rum Parisis
 imprets. an
 no 1498.

in no sorte be annexed to the seruice of our God, the crosse in Baptisme ought necessarily to be crossed & cursed out of our liturgy. Neither is it a sufficient answer to say, that the crosse amongst vs is neque numero neque vlu, the same that theirs is, and though their crosse be an Idoll, yet ours is not. For when God commaunded his people to breake downe the Images of the heathen and to extinguish the vvery name of them, had they performed that charge if they had burnt all the Idolls of Canaan, and afterwarde made newe of the same forme, and to another vse: though not Idolatrous: yet religious? or how haue we discharged our ducties and sheewed our detestation of that filthy Idolatry, if hauing defaced all the popish crucifixes and Idolls, we erect them newe in our Church though not to worshipp them, yet to any other holy vse whatsoener. It is true that our crosse and theirs is the same, both in name, and forme, but not in vse, for then were it Idolatrous now I doe not say that the church of England, doth commit Idolatry: but that

it ought to abstaine not only from the Idola-
try or worshipping, but euen from all religious
vse of such humane ordinances and inven-
tions, which others haue and doe Idola-
trously adore. For, if to erect crucifixes, and
other popish Images for holy vse be (cōtrary
to the commandement) a keeping of an ho-
norable memory of the Idoll, howe can the
religious vse of the crosse in Baptisme being
aswell an Idoll as any of their Images be re-
seynd without breach of the law, Babes
keepe your selues from Idolles.

Exod: 33. 7.
Deut: 12. 3.
Hos. 2. 17.

Obiection.

The signe of the crosse in the first instita-
tion was free from superstition and Idola-
try, and if the abuse which grewe after be re-
mooued why should it not reconer his an-
cient vse & indiffrency, like as as the bread
in the Lords supper which the Papistes doe
religiously adore?

Answer.

There is great difference betweene that
which God hath created and commaunded

Of this na-
ture are
Churches,
Pulpets &c.

things of
necessarie
vie and war
ranted by
God him-
selfe, but the
reueyning of
the brazen
serpent was
noe where
command-
ed.

aut enim s
num crucis
habere vim
spiritualem
Potissimum
ex instituto
Dei li. 2. de
effecti sacra-
et li. 2. de
Imag ca: 39
conatur ve-
nerationem,
crucis scrip-
tue autori-
tate stabilire
de corona
mi.

and that which man hath ordeyned, for the
one is necessary and no abuse can alter the
nature of it, the other indifferent and by a
buse may become unlawfull, and therefore
Hezekia did worthely breake the brazen ser-
pent not seekinge to redresse the abuse of it.
Nowe howsoever Bellarmyne would insinuate
that the crosse is founded on scripture, yet
the weaknes of his argumentes doe bewraye
the unsoundnes of the matter, and therefore
Tertullians iudgment is to be preferred, which
plainly saith, that there is no warrant
in scripture for it. horum inquit (7) si le-
gem postules scripturarum nullam inve-
nies, traditio tibi pretenditur autrix con-
suetudo confirmatrix fides observatrix.
Nowe it is further to be noted that a dou-
ble vse of the Crosse is mentioned in antiqui-
tie, one ciuill, the other religious, against the
former we doe not dispute yeldinge all reue-
rence, to those christians which by that note
sheewed their reioycinge and glory, in that
which the heathen counted their shame, but
nowe

now, that abuse hath turned both the Image and the signe of the Crosse into an Idoll, it seemeth thereby to be made execrable. For Gideons Ephod beinge first a ciuill monumēt of victory, when the people went a whoring after it, was it lawfull for the Magistrate to erect in the tabernacle or sinagogue though not the same, yet the like, both in name and forme to any religious use? would it haue sufficed to say this is not the same Ephod that Israell maketh an Idoll of, neither is it sett heere to be worshipped (for your brethren doe greuously sinne therein) but only to keepe in minde they great victory that God by Gideon gaue to Israell? Right so the crosse vsed by the auncients to shew that they were not ashamed of Christ crucified beinge meere lyall, and yet expresseinge a most christian resolution, hauing bene abused, yea, continuing to be worshipped, both in imagine and in signo, it scēeth that this filth hath made it vsfitt, on any pretence of restoringe it to his auncient use to be annexed to the holy

things of the sanctuarie: especially while
 their are so many papists that superstitiously
 abuse it among vs. Now for the religious
 vse of the crosse by the auncientes, it was ne-
 ver free from sinne and superstition as after-
 wordes is shewed, and if it were, yet it being
 an humane ordinance, and now not only a-
 bused to Idolatrie, but becominge it selfe a
 most abominable Idoll, no water can cleanse
 it, nor any pretext purifie it for the holy ser-
 vice of Iehouah. But in very deed to speake
 as the truth is, the crosse is retained among
 vs with opinion very superstitious and er-
 roneous, for in the late Canons it is said, that
 the child (c) is therby dedicated vnto the ser-
 uice of him that died on the crosse. What is
 this but to equall mans ordinace with Gods,
 and to ascribe that vnto the crosse, which is
 due vnto Baptisme? a conceite fitter for ig-
 norant papistes, then learned christians to
 assent vnto. Neither doe we vse it as the aun-
 cientes did, for Cyprian, Augustine, Christo-
 stome & others, (d) it is apparant that those
 times

Canon 30.

Tertul'. de
 bapti. ca 7. 8
 Euseb. li 6.
 ca. 43, Inno-

times did consecrate the elementes therewith
 and did not crosse the childes forehead at all,
 but referred, that vnto the Bishoppes confir-
 mation, so that our crossing the Infants for-
 head and not the element of Baptisme, is a
 meere noueltie without any warrant of that
 antyquitie, neither will that place of Tertul-
 lian de resurrectione carnis proue the con-
 trary. The flesh is washed that the soule may
 be purged, the flesh is annoynted, that the
 soule may be consecrated, the flesh is signed,
 that the soule may be guarded, the flesh is
 shadowed by the imposition of handes, that
 the soule may be by the spirit inlightened,
 the flesh doth feed on the bodie and blood of
 Christ, that the soule may be filled and sat-
 isfied of God. In which wordes he ioyninge to-
 gether diuers cerimonies of the christians,
 doth indeede mention the signinge of the
 faithfull, but it may as well be referred to
 confirmatiō expressed by imposition of hāds
 as to Baptisme, vnderstood by the washinge
 of the body, and that one better reason, for it

cent 1. epist.
 cap. 3. Rab.
 made insti-
 cleit. cap. 3.
 Durand. de
 ritib. eccles.
 li. 2. cap. 209

Our vse of
 the crosse a
 Noueltie of
 some 60-
 yeares stan-
 ding.

As for Mar-
tial his coist
are iustly
suspected:

is more than probable that the signe of the
crosse was not yet used in Baptisme, seeinge
Iustin Martyr in defens. ad Antoninū &
Tertull. de Baptismo et de corona mili-
tis, doe describe the forme of Baptisme used
in those times and yet make no mention of
the crosse therein, which in all liklyhood they
would not haue omitted if it had bene used
therein especially Tertullian, who in that ve-
ry place speaketh of the crosse, as used out of
Baptisme in the ordinarie blessing of them-
selues. obiection.

But the signe of the crosse is not used in
Baptisme, but when baptisme is ended.

Anf. If you take Baptisme only for that
dipping & sprinkling of the partie it is true
and so none of the popish additions, whereby
they defile that holy sacrament are in baptis-
me, for those which Apud Bellar. Baptis-
comitantur are not impious, but if you take
baptisme as indeed we doe: for the admini-
stration of that sacrament, then both the
prayers before and the prayers after, the ac-

tions

before a y^e a^uthou^gt

tions after the dipping: doe all indifferently
belong to one and the selfe same thinge, yea
it is all vna et) a) continua actio admini-
strationis sacramenti.

Sure it is that it must be said to be, either in
baptismo extra baptismum aut nullibi,
if it be out of baptisme, how is it by common
consent of all, said to be signum crucis in
baptismo.

on continual
action of the
administrati
on of the sa
crament.

In Baptisme
or out of
Bapt. or no
where,

Obiect. The signe of the crosse is very an-
cient.

Ans. So are many other popish traditions.

And if on that ground we are to retaine it,

why doe we not giue the baptised (c) lactis milke & ho

et mellis concordiam. Why doe we not

bring offrings for the dead. For Turtullian

the first of the Fathers that euer mentioned

the Crosse: doth establish these, and the signe

of the crosse by one and the selfe same war-

rantie. Besides, if vpon the fathers traditi-

on we vse the crosse, then must we receaue

and vse it as they haue deliuered it vnto vs

that is, with opinion of vertue and efficacie,

D

not only in the act of blessing our selves, and
in the expelling of devills, but even in the
consecration of the blessed Sacramentes.

For the first, Tertullian is witness (8) *Ad*
omnem progressum, ad omnem promotum
ad omnem adiunctumque exitum, ad vestitum
et calceatum, frontem crucis signaculo ferimus

For chasling of devills, Ierome counselleth
Demetrius to use the crosse: Et crebra q
inquit signaculo crucis munias frontem tuam
ne exterminator Aegypti in te locum reperiat

Laetantias (de hoc signo scribens) x ait christi
lib. 4 cap. 17

hostatores, inquinatos spiritus, signo passionis
excludere. Chrysostom: in psal. 109. (11)

crux inquit munit mentem: ea Demones vi-
citur ea tollit morbos anime.

But these superstitions are small in regard
of that efficacy which in the sacraments, and
tignitis ascribed unto the crosse, for Cypri-
an (being the auncientest that maketh men-
tion of the crosse in Baptisme) speaking of

(12) cuius virtus omnia peragit sacramenta
lib. 1 cap. 17
Cyprian de
panone.
sine quo signo nihil est sanctum, neque aliqua
consecratio meretur effectum. & againe, Qui-
cunque sunt sacramentorum ministri, quales-
cunque

unque sunt manus que vel mergunt acceden-
 tes ad baptismum vel ungunt quaecumque
 spectus de quo sacra exeunt verba, operationis
 auctoritas in figura crucis omnibus sacramentis
 argitur effectum, Augustine in Ioh: tract.
 18. Quod signum inquit nisi adhibeatur siue
 fontibus credentium huc ipse aque qua regene-
 rantur siue oleo quo chrismate inunguntur siue
 sacrificio quo aluntur nihil eorum rite perficitur
 it were superfluous to rehearse the rest. But
 hereby it is evident that the religious use of
 the crosse, was even at the first sinnfull and
 superstitious, neither can it be sheewed, that
 ever it was used by the Fathers, religionis,
 ergo sine admixta superstitione, and this in-
 ventio did noe sooner creepe into the sacra-
 ment but it drewe vnto it selfe such supersti-
 tious conceits of efficacie and necessitie, that
 without it, the meanes which God appoin-
 ted for the consecration of the elements see-
 med over weake, yea, vnauitable according
 as some (e) amongst vs account not their
 children lawfully baptised, yea, will haue
 them rebaptised, if the crosse haue bene omit-
 ted, out of which may be obserued, first how

without ad-
 mixture of
 superstition;

Latly in Su-
 rety a child
 rebaptised
 because the
 crosse was
 omitted,

dangerous a thing it is to bring in any humane inuention into the seruice of God, sith in the very pure age of the Church, it was punished with such a spirituall curse of horrible superstition.

Secondly, though at this time popery was not hatched, yet the misterie of iniquity was then a working, and the begining as it were of the whorish fornications was found euen in the Fathers times, so that, as worshipping of Angells in Paules time, prayers & oblations for the dead in Tertullians time, be rightly counted popish and Antichristian, though as yet that monster was not borne. So this & other Ceremonies ratified by the popish Canons & constitutions, may well be taken for popish & Antichristian, euen in the Fathers times, seeinge they then made away for the beast, and since haue receaued further impetie and autoritie from him: wherfore to conclude as Isai exhorteth Gods people, to keep themselves from the rites and pollutions of the heathen, saying, depart depart ye, goe on

Coloss. 2. 18.

Isai. 52. 11.

from them & touch noe vncleane thinge. So
 the spirit in the same manner chargeth the
 Church not to medle with the corruptions
 of Antichristian Babilon, but goe out of her
 my peoplc saith he, that ye may not be parta- Apoc, 18, 4
 ker of her sinnes, and that ye receiue not of
 her plagues.

The feare of which curse doth keepe us from
 all the superstitious and Idolatrous cerimo-
 nies of that whorish sinagogue.

Faultes escaped.

pag 10. signum, for lignum, pag 11.
 inuocate to, for inuocate, 15 inuen-
 tions of, for inuentions.